

CHURCH MATTERS.

Religious Notices.
FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Prayer-meeting, Sabbath, at 7.30 P. M. Weekly prayer-meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer-meeting, Thursday evenings at 7.45. Class-meetings, Tuesday and Friday evenings at 7.45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fromont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty street.—Rev. W. G. Farrington, D.D., Rector. Morning service, 10.30 o'clock. Second service, 4 P. M. Sunday school at 2.45 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8.30 A. M. High mass, 10.30 A. M. Vespers, 2 P. M. Sunday school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watsessing).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 8 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Brodhead, leader. Meets on Wednesday evening of each week, at 8 o'clock in the Sunday school rooms of the First Baptist Church. Sunday-school teachers, workers and friends are cordially invited.

The Brain and the Sabbath.
 The distinguished Dr. John W. Draper has left on record the following in relation to the physiology of the Sabbath:

"The constitution of the brain is such that it must have its time of repose. Periodicity is stamped upon it. Nor is it enough that it is awake and in action by day, and in the silence of the night obtains rest and repose; that same periodicity which belongs to it as a whole belongs to all its constituent parts. One portion of it cannot be called into incessant activity without the risk of injury. Its different regions, devoted to different functions, must have their separate times to rest. The excitement of one part must be coincident with a pause in the action of another. The Sabbath is a boon to all classes of men; for in whatever position of life we may be placed, it is needful for us to have an opportunity of rest. No man can, for any length of time, pursue one avocation or one train of thought without mental, and, therefore, bodily injury—nay, without insanity."

The Gas Mains.
 To the Citizen:

While Washington street is being opened for water pipes, why could not our "City Fathers" have the gas mains buried at the same time? Might as well bury twins while about it.

The B. F. A.
 To the Bloomfield Citizen:

The following extract is from the *Newark Advertiser* of June 5th, in relation to the Montgomery fire, and I think it ought to have a wider circulation than it has yet had. It is sometimes an encouragement in well doing to know that our neighbors speak well of us.

"Chief Bannen speaks in high praise of the work of the Bloomfield firemen, and says veterans could have done no better."
 Having been absent from the town during the latter part of the week I desire to supplement the above with a word of my own thought at this comparatively late day. Gen. Pope is known to have made one speech to men under his command during the late "unpleasantness." It was after the battle (so called) of Tippecanoe, when a brigade of Illinois troops, less than 2,500 strong, was marching down to the Mississippi river with over 5,000 prisoners whom they had captured without the firing of a gun. The "boys" observing Gen. Pope standing on the wheelhouse of the steamer on which they were to embark with their prisoners, called for a speech. The General straightening himself up and with intense earnestness, said, "Boys, ye did your duty and ye did it well." So I desire to say to the participants in the work of last week, "Boys ye did your duty, and ye did it well."
 G. T. Moore, Pres. B. F. A.
 Bloomfield, June 9, 1884.

LITERARY NOTES.

BEACON LIGHTS OF HISTORY. By John Lord, LL.D., Vol. I, Antiquity; Vol. II, The Middle Ages; Vol. III, The Renaissance and the Reformation, New York; Ford, Howard & Hulbert, 1884. pp. 475, 477, 508. With a portrait of the author on steel.

In these three admirable volumes we have the result of Dr. Lord's life-work. For years his lectures have been attended by throngs of people to whom History has been made delightful. There has been a certain staleness and a quiet old-school rotundity of phrase which have had their own charm to many hearers. The familiar figure, with the gray mustache and the somewhat eccentric style of declamation, has become invested with a romance of its own. For Dr. Lord has been eminently suggestive. He has known how to stimulate and allure the oftentimes idle and frivolous minds in the midst of his audiences, as well as to cast sudden flashes from long research upon the spot where a student has been toiling. He has had a method of his own. It has been to throw a human interest into history—to make it turn upon the pivot of men's hearts and lives rather than upon the details of mere events—and to enlist the sympathy of all listeners.

These are but three volumes out of the five which are in press. The others are on "War and Statesmanship," and "Representative Women." Each is singularly isolated from and yet as singularly connected with the others. Around some great person Dr. Lord has clustered the incidents of his time and thus each lecture itself is a monograph of that period, with the foremost figures standing boldly up in the very front, as they should.

Commencing with Moses Dr. Lord takes him to represent Jewish Jurisprudence. So far as stands for Greek Philosophy and Phidias for Greek Art. And thus the first volume takes as through Caesar, Cicero, and Marcus Aurelius and Constantine, and Chrysostom, and Ambrose, and Augustine, and Theodosius to Leo the Great. This is a fair example of the line which he pursues. He follows it consistently from first to last and as each of the lectures really constitutes a chapter, highly written and clearly expressed, these books are as valuable a contribution to the literature of our home libraries as can be offered.

We cannot say to give in full detail the critique to which our pen is pressing, upon what we conceive to be Dr. Lord's happy thought in the way of Historical Lectures. He has the knack of putting his hearer or reader at ease. He virtually says to him, "Yes, you have read a good deal and I am glad to believe it; but then there are others who have not read so much, and, indeed, you yourself can well afford to let me bring in some things that everybody knows." And so he introduces in this naïve manner what would be resented if it was done in any pompous or intrusive fashion. For the truth is that we do not begin to know history as we should. Here is Galileo: what does the average reader know of Galileo beyond the declaration and the recitation and the general impression of a great mind cramped by a tyrannical ignorance. But here we have the whole story—and at the end of the lecture, as always, a list of works by which any interest that has been kindled may be lifted to a greater blaze.

Dr. Lord's style is admirably adapted to his topics. It is neither too terse nor too diffuse. It is intended, possibly for the ear rather than the eye, but it reads smoothly and attractively. His place is unique. He is not a historical student, glorying in special researches and astonishing one with new discoveries, but rather a unifier and condenser of the opinions and facts of others. In any original line he does not rank with the historians of the world. And yet, on the other hand, he is not to be held to be destitute of original inquiry or of epigrammatic insight into characters and events. He has simply acted—as he himself has frankly declared in his Preface—in the capacity of a clarifier of accepted knowledge, a missionary in the heathen realms of historical apathy. He has aimed, he assures us, "to present what is true rather than what is new."

In a community such as our own, these five well-printed, well-bound, and permanently valuable books ought to be in the hands and on the shelves of every growing family.

There is no surer way to conquer the taste for bad books—and for that sensational fiction which glories in pseudo-heroics than by filling the vacancy in an eager mind with the deeds of great men. Many of these stories are as fascinating as the best managed romance; all of them are attractive beyond what they themselves contain. They are not exhaustive. They avoid dry details and the laborious intricacies of scholasticism. Even difficult themes are made agreeable and a grasp is given to the thought upon a large number of subjects, which it would be hard for us to obtain. Dr. Lord will be of ever-blessed memory because he has held up his pen to this historical deluge of facts and saved out for us only the greater and more valuable particulars.

We cheerfully recommend Miss Stimers, the publishers' agent, to the consideration and confidence of our citizens. Any one who introduces Dr. Lord's Lectures is helping education, morality and social culture and deserves to be penned accordingly.

paper made for and sold to western farmers—prairie farmers. But if any kind word of ours will encourage its editor in his effort to retrieve his broken fortunes, he has it most assuredly.

S. S. Teachers' Association.
 The annual meeting of the Bloomfield Sunday School Teachers' Association was held immediately after the Normal Class, on Wednesday evening, the 11th inst., in the parlor of the Park M. E. Church.

The officers and Board of Managers elected for the ensuing year, are as follows: President, Fred. H. Carl; Vice-President, A. H. Edgerly; Secretary and Treasurer, E. E. Marsh. Board of Managers.—J. K. Williams, 1st Presbyterian Church, Mr. Nevius, Westminster Church; Chas. L. Siebert, German Presbyterian Church; F. B. Stone, First Baptist Church; John A. Skinner, Berkeley Union; J. G. Broughton, Hope Chapel; E. G. Day, Brookdale Reformed Church; C. A. Hubbs, Silver Lake Church; Wm. Ellor, Watsessing M. E. Church; E. Wilde, Park M. E. Church.

When the Normal Class was organized it was held in the Sunday School room of the First Presbyterian Church. A few months ago, the class began to hold meetings in the various churches, remaining one month at each. Rev. W. H. Brodhead, the leader of the class, merits the warm and heart-felt thanks of the Association for his self-denial and earnestness. Under his instruction, the best way to present the lessons to the Primary, Intermediate and Bible Classes, has been illustrated to the teachers. They have obtained from attendance upon the class clearer ideas, broader views, new methods and fresh impulse, in regard to the teaching of the Sunday School lesson. The Normal Class is a grand institution, and should be regularly attended by all the Sunday School teachers of the Township, and others who are interested in the well being of the young, and wish to see the children instructed in Bible truths, by the best means and methods. The local Association is not connected with the County or State Sunday School Associations; the latter has been organized twenty-six years; the former twenty-five years. The County Association is auxiliary to the State Association; if a Township Association exist, it is auxiliary to the County Association. No such auxiliary exists in our Township, but in lieu of it we have a Township Secretary, who is subordinate to the County Secretary, and whose duty it is to visit each Sunday School in the Township at least once a year.

W. G. T. P.
Up and Labor.
 Up and labor, for the foe
 Will never cease ensnaring;
 We should earnest work bestow,
 For other souls be caring.

Up and labor, never shirk,
 Be earnest in your warning;
 Here is room for all to work;
 Begin at early morning.

Up and labor, save the more,
 The careless, blither and sorrow;
 Keep the children from the fire,
 Or rue it on the morrow.

Demon drink hath mighty power,
 Prover that's never sleeping;
 Works he on from hour to hour,
 Intent on power keeping.

He will bring the surest woe,
 How many hearts are aching;
 How loth the desolation grow,
 The awful Demos making.

Up and labor, ceaseless toil,
 For other's souls be caring;
 Stay the sorrow and turmoil,
 And strive to stop his daring.

Up and labor, always pray,
 And God will give a blessing;
 Toiling must be done to-day,
 For on the night is pressing.

keepers, and responsible creatures as regards example and effort.
 Let us look to it that, in this matter, we make straight paths for our feet, lest that which is lame be turned out of the way.
 Let us have a mind to the work, and it will go on nobly.

Why he made the mistake: He came home late the other night and his wife woke up and found him with a burning match trying to light the cold water tap over the marble basin in his dressing room. "James," she said, "that is not the gas burner." "I know it now my love," he replied, unsteadily, "I've been overworked, and that's the reason I made the mistake." "Yes, you look as if you had been lifting a good deal," she quietly answered, as she returned to her pillow.

During a recent trial before a Chicago justice of the peace, one principal witness was a buxom negroess who easily filled the generous depths of an arm chair. Upon the conclusion of the direct examination the attorney for the plaintiff turned her over to the counsel on the other side for cross examination with the remark, "You can have the witness." "Not much, he can't," indignantly protested the colored damsel. "I've engaged to Sam Johnson, I want yer tender understand 'n I don't purpus ter be handed around' from one feller to anoder like a plug-er backer."

"Young man," said the landlord, "I always eat the cheese rind." And the new boarder replied: "Just so; I am leaving this for you."

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